

SHAKER COLLECTION

Item 178

"Autobiography of Chas. D. Hampton
of Union Village, O." The Manifesto,
Vol. XXVI, Nos. 1, 3-7 (?Jan., Mar.-July,
1896)

From these considerations may we be impressed with the spirit of true loyalty, which inspired to such noble achievements. May we give in honor to the interests of our Zion home, loyal, consecrated service, equal to these time-honored veterans.

Enfield, N. H.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO 1.

FOR some time I have attempted to write of the things that were and now are, but up to the present date have resisted for want of an inspiring gift which is always essential. This establishes confidence and I proceed reasonably certain that as I feel the active, energetic spirit moving me, something of benefit may be produced.

In the thirtieth year of my age, surrounded by all that could make life desirable, with every stimulus which could excite genius into action or talents to perseverance; with a good constitution, sound health and a family around me of increasing interest every day, and all my domestic affinities of the most pleasing and engaging character; my temporal affairs prosperous, and the means of enjoying life increasing and also a wide and profitable range of business in my profession.

Encompassed by all these advantageous circumstances in a pleasant and wealthy neighborhood, I became suddenly the subject of an invisible ministration, unsought for and really unwished. I had said in my heart, "Go to now," let us be wise and gain wealth, and be honorable among men, and let our children be among the favored in the land. I was sailing down through time in the full "tide of successful experiment."

Every day added stimulus to the joys anticipated good, and every hour riveted tighter, the bands that bound my soul to the god of this world. It was painful to be disturbed in my speculations and the dread of poverty was an utter abomination and not to be tolerated for a moment. But the magical wand of the angel, at first, touched me lightly and sweetly and caused me to love him before I suspected who he was, and bound my soul in chains before I knew whither he was leading me. His attentions were assiduous and he placed such subjects before the view of my mind, as were wisely calculated to enlist my respect and reverence.

He seemed to enlarge and expand the capacity of my mental vision and opened to my view the most alluring prospects of social union and delight. He seemed to extend the field of my powers of thinking and reasoning in every possible direction. The political world with all its ruthless scrambling after a momentary popularity for personal advancement, and individual selfish interest, and the whole tenor of its ulterior attainments, with its ultimate

rewards, were opened to my view with the most astonishing clearness and the most minute perspicuity.

The whole Christian world from the time of the Nicene council in A. D. 325 to the present day was laid open to my inspection, as tho laid out on a well-formed chart, and I was regularly and almost imperceptibly led along down the line of the ecclesiastical history, to the rise of the witnesses of truth in Fox, Burroughs and the other distinguished reformers of that age and thence on, down thru the past world of controversial divinity, thru the various and numerous sects to the day and time in which we live.

The visions opened before my mind like substantial realities, unfolding little by little, until the whole matter stood out in bold view, plain and clear as the splendor of the noonday, and so brilliantly and beautifully delineated that explanation was needless and comment entirely unnecessary. This pleasant, secret enjoyment of my curious condition continued for some two or three months, and in fact, until it became the constant theme of my mind.

At this time I was doing a heavy business in the practice of medicine and every moment except those for examination and prescription for patients, regular attendance was given to the counsel of my unseen adviser. Thru all these scenes of bright and beautiful expositions of mental action, I never once dreamed of the presence of any instrument of assistance to my vision, but simply thought all I saw were the pleasant vagaries of a lively fancy and an active imagination and was rather delighted than edified or instructed.

(To be continued.)

THE POWER OF WORDS.

By Lucy S. Bowers.

THEY flash like stars that light the frosty sky,
 Like rich imperial diadems they shine,
 And like forge fire are mighty to refine.
 Like serpents' fangs they sting, like weights they lie,
 They soothe most tenderly and never die.
 They can unveil the depths where wrongs combine,
 Or point out heavenly heights of truth divine;
 Yea crush like battle-axes, or like sorrow sigh.
 The happy impulse of the mind they thrill;
 They captivate, enrich, control and guide;
 With dignity and power the soul they fill,
 Sing like a stream, shout like the sea full tide.
 To speak good words should be in human will,
 And perfect utterance be the true heart's pride.

Mt. Lebanon, N. Y.

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

MARCH, 1896.

No. 3.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O. NO. 2.

IN the progress of my experience a change came over the vision of my life. From viewing the face of affairs in the moral, political and religious world, my unseen adviser commenced a close examination of my own particular moral standing as a rational and accountable being. He began to expose to my mental vision the secret motives which moved me to action; showed me their interior indications of selfishness, and seriously called in question their sincerity, purity and sound integrity.

My internal state and real moral condition was shown up as clear as anything had previously been exhibited and my partial, selfish feelings were arraigned as being in antagonism with the general good and as having a tendency to perpetuate the evils of existence and to poison the streams of human life.

About this time in the course of my experience, I became feelingly sensible of the operation of an influence acting independent of the operations of my own mind or the suggestions of my own will, often strangely producing effects even contrary to my own voluntary volitions. Sometimes it opened before me a flood of light and such a power of perception on a particular subject as would enlighten my understanding to see with unerring certainty the truth of a proposition which I had previously rejected and thus commanding my assent and final belief.

At other times by an intuitive perception, which at first sight was repugnant to my former mode of thought and entirely foreign from any view of the subject which had ever before been presented to my view. Thus my

familiarity with this unseen "mentor" increased daily and my confidence in his wisdom, justice and purity continued to increase with our acquaintance until I found myself almost constantly in his company and listening to his counsels. Our intimacy continued until I yielded almost entire obedience to his suggestions and submitted my difficulties to the censorship of his decisions and always found increasing safety and protection from his friendly and faithful guardianship.

About this time a circumstance occurred which I will record as it shows the stronghold my unseen friend had gained on my feelings, and how averse I was to do anything which might mar the amicable relation between us.

In the town where I resided there lived a man who had been an old school-mate. Between us for a long time had unhappily existed a state of open, undisguised enmity in our feelings so far that we did not speak to one another when we met, or give the most remote recognition of a friendly disposition. We finally settled down into a formal indifference, and a most thorough contempt for one another, and it seemed probable to all that it would continue through all coming time.

Sitting in the presence of my kind instructor and having grown so familiar as to hold converse with him by plain question and answer, and entirely unsuspecting of the existence of anything wrong in my own case, the following soliloquy took place.

Mentor.—You have done well. You have been guided by my counsel and have been favored in all your understanding. Your mind is tranquil and thankful for my aid and protection. I have hitherto required nothing at your hand, but to enjoy life and do nothing wrong in your knowledge, but the pathway of the just can only grow brighter by the renunciation of self and the mortification of pride. Are you ready to make a sacrifice?

Answer.—I am ready to make any sacrifice which your goodness may demand, only grant me the continuation of your kind protection.

Mentor.—It is required of you that you humble yourself to J—that you confess in his presence the way you have spoken of him and the contempt with which you have treated him, and in all things in which you have misused and ill-treated him, you must make all the reparation of which you are capable. Confess it all in his presence and then ask his forgiveness for the injury you have done him.

Horror-stricken at the idea of humbling myself in the presence of my equal, and of all men the most hateful. I attempted to reason the matter.—It seems to me unfair to descend to him in this abject manner as I can not help thinking of him as most to blame. He has said and done everything to injure and distress me and to make life uncomfortable.

Mentor.—What he has done he is accountable for and he alone must bear it, but you must do right whether any other one does or not. To you it has not been awarded to judge your brother. Your present peace and justification can only be maintained by obedience to my request.

After long meditation on the subject and summoning all the fortitude of which I was master, I arose from my chair and walked slowly to the door. I intended to comply with the command of my instructor. To my utter astonishment I met the very man at the door. I faltered a moment through excess of my feelings and then in a subdued tone of voice invited him to come in and sit down.

He did so and after a few moments silence, I commenced my confession and honestly exposed the errors of my conduct in regard to him, to the best of my ability and asked his forgiveness.

When I began he scowled on me most contemptuously, but as I proceeded and taking all the blame to myself and laying nothing to his charge, his countenance changed and became profoundly solemn. His lips trembled, tears flowed from his eyes which he had no power to suppress, and he soon melted into a kind and forgiving spirit.

Both of us were overcome by the intensity of our feelings and rushing into each others' arms, silently buried every inharmonious sentiment, and the accumulated wrath of months and years was swept away, and forgotten forever.

A mutual cultivation of kind feelings was entered into and all our disunion was conquered and subdued. After this scene my mind became remarkably calm and my soul seemed to be bathed in an ocean of love, and for many days the measure of my joy was full.

My self-love was extremely mortified, but my interior consciousness was strengthened and I retained the friendship of my guardian spirit. I felt in truth that righteousness was on my side, and my time for many weeks rolled on as a placid stream, and I was strengthened and instructed and it began to seem as though the bitterness of death had passed, and the bright morning of eternal life was just dawning in my spirit.

I was thus solacing my soul in its infant, spiritual existence, and was instructed in its visions which were continually opening to my astonished view. I was now subjected to another test. Sitting in my room, and enjoying the society and converse of my spiritual attendant, the following scene was opened.—

(To be continued.)

As birds wake up when Winter goes to sleep ;
 As birds bring gladness with their cheering lays ;
 So God's good angels always closely keep
 Some glad surprise for those who sing his praise. C. C. V.

It is more important to gain a knowledge of our duties in this life, than to seek to know the unknowable. A. R. S.

TRUE nobility of character is the outgrowth of a life spent in devotional service and godlike deeds of mercy and kindness to our fellow-beings.

Correspondence.

CERNO ISLAND, MEXICO. DEC. 25, 1895.

EDITOR MANIFESTO ;—It is Christmas evening and I want to give a happy greeting to all the faithful workers and readers of THE MANIFESTO. Although many thousand miles divide us we are one in spirit.

I would like to say to all the Brothers and Sisters just a word. In 1854, it was predicted, when the ranks were well filled, that many of them would be sent out into the world to spread the gospel.

The word was,—Do not think of them as wanderers but as your missionary workers. Even though some make mistakes it is better to be illy spoken of than not at all.

When I was quite a young girl, I stepped into the railroad station to wait for the train for Troy N. Y. There was a woman there sewing over and over and I remarked how rapidly she did it and she answered, "Oh yes I learned to do this at the Shakers." I asked her about them and her answer was, "their belief is all right, but they do not all live up to it."

I could not believe what she told me so I went to try it myself and found that the wrong was within herself and not with the Shakers.

I believe the time is not far distant when the fruit will be gathered home to Zion from the seeds that have been scattered. I feel that there is a great and mighty power working in the world for good although it seems like an age of disbelief and I believe that Mother's gospel will spread over the land. I, for one, will do what little I can to live according to the teaching of the gospel, precept and example.

I never miss an opportunity of spreading the teachings of the gospel.

Your Sister, CORNELIA R. POWERS.

[The above has just been received at the Office of THE MANIFESTO, and certainly, such a kind word will be read with pleasure and as Christmas greetings should last till the introduction of another Christmas, these are not one day too late. Ed.]

NEW YEAR'S PRAYER.

By Ada S. Cummings.

ANOTHER year is dawning,
O Father, may it be
Unto my soul the warning,
To make my peace with Thee!
Through days of toil and labor,
I've shared Thy love divine;

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

APRIL, 1896.

No. 4.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O. NO. 3.

Mentor.—You have felt the blessing of peace and experienced the reward of obedience. Your soul has been warmed by the tranquilizing influence of conscious rectitude according to the degree of spiritual light which has illuminated your understanding, but you have more to do. You have never thought to acknowledge God as the author of your felicity, or prayed to Him for a continuation of his blessing. You have done well for a beginning, but those who find access to the door of heaven, must knock, and if they would have the blessing must ask for it. Without prayer and a living sense of dependence on superior principles, your soul will become lean and barren. The manna you gathered yesterday will not support you to-day.

If you expect to realize eternal happiness, you must prepare your soul for eternal progression.

I listened to these remarks with surprise and answered with reverence,—I have been obedient to your ministrations and believe them to be sent of God. It is true I have not prayed to God because I do not know Him. I have asked of you because you have proved to me that you have a desire for my good.

Mentor.—What you say is true and for that reason I have ventured to instruct you. I am, like yourself, an agent of instruction and subject to being taught. My ability to do good comes from God, and in order to obtain it I am constrained to ask for it and my strength is perfected in obedience and sincere prayer.

I continued to plead,—“I do not know how to pray or for what to ask, seeing all my reasonable wants are amply provided.”

Mentor.—My time of ministering to you is drawing to a close, and I desire that you may do your work and find future needful support and protection from the fullness of a more abundant fountain.

At this announcement I felt distressed; I could not now feel his presence. The requirement seemed reasonable, but I was unprepared for it. I retired to the unfrequented woods and took a seat on a log, and deliberately went into an analysis of my condition.

Deeply sensible of my ignorance of the being whom I was about to address and also aware of my own natural levity of character, doubt and unbelief and want of confidence overcame my previous determination. Being really weak in faith, but honest and sincere, I promised fervently that if in my present undertaking any kind being would give a response to my prayer that I could understand and realize an answer to my supplication, I would obey without regard to consequences. I queried in what manner and for what I should pray but could come upon no form of words. Finally, remembering that Jesus told his disciples, “after this manner, therefore, pray ye. Our Father, who art in heaven,” etc.,—I commenced the Lord’s prayer in the most serious manner of which I was capable, speaking the words slowly and deliberately, intending to say and to do, understandingly.

At this time, I heard a clear, distinct voice saying, “stop! Do you pray for the will of God to be done in earth as it is in heaven?” After a short pause I answered, “I do.”

Mentor.—Are you willing to do it?

Answer.—I am.

Mentor.—Then know that the business you are following is not according to the will of God.

Answer.—What must I do, my family must be supported?

Mentor.—Did you not promise that you would obey the counsel you received, and now you are reasoning about your family, as though God could not provide for you and your family, if you have confidence in Him to trust them to his keeping.

Answer.—Yes, I did so promise and I will perform accordingly, and from this moment myself and my family are delivered over to his care, and as long as I feel as I do now, I will forever do so without regard to consequences.

I felt sure that this was the answer to my prayer, and have never doubted it. I arose and went to my office and told a student to attend to all calls as I should do no more business in that place. He purchased all of my drugs and medicines and took the business, and from that day to the present, I have never practiced my profession. After this unconditional surrender of myself and all I possessed unto God, my peace began to flow again like a

river. I looked to God with a new and pleasing confidence to which I had before been a stranger.

I continued to enjoy the association of my guardian spirit. Every day added to my stock of intelligence in regard to my duties and the prospects of united association and intimate connections of men and women under different modes of operation than those common in the habits and customs of general society, opened before my mind with surprising clearness. I saw the many advantages and was imprest to comprehend and appreciate the blessings which would ultimately flow from well-ordered organizations until my mind would be wholly absorbed in the pleasing reverie.

My sphere of spiritual illumination was very much enlarged after my renunciation of my business profession. I was enabled to see man as he was intended to be when the finishing hand of Providence had taken off his inequalities so that he might become mild and docile. He then looked as another kind of creature. His body became a combination of materialized organs, the delight of which was in the use, and his mind resembled an individualized element of good and formed to find delight in blessing others.

The human family looked to me as if in the good day coming it would fill up the measure of its pilgrimage in learning to gain its ultimate destiny in filling its original character as the children of heaven and as images of God. In this and similar modes of thinking time moved on for weeks and months, in which I had no doubt nor uneasiness in respect to myself or family, although there was not at that time the first sign of rational exertion to provide for our necessities, beyond that which was already obtained.

At this stage of my probationary travel I was strongly imprest to visit a remarkable people who resided about forty miles distant from my home. The impression was intense, but whether coming from my unseen instructor or not I never knew, but felt his entire union with it. My intention was to visit them and learn for myself their true character, and was determined to investigate their principles and practice with close and critical attention.

From the current reports in circulation in regard to the people in question, there seemed no reason to expect much good, and I should maintain my religious opinions with ease. I had no doubt on that subject and expected our labors to terminate in a liberal use of words. However, being fully bent on going and having nothing on hand of importance, I made the journey and arrived at the village a stranger to the people and to their faith. As it was in the evening I found the family engaged in their religious service.

I was generously provided for through the night and had an excellent breakfast in the morning. After the repast was over I was introduced to an aged man with a mild and placid countenance. He received me with easy and marked politeness as one who knew the world and was at home. I informed him of the cause of my visit, that I had called to investigate their

principles and practice as they might deem it advisable to communicate them.

After the introductory preliminaries had been dispensed with and our business before us, but a short time was required to open my eyes to the true state of the case. The aged Brother with a mild, almost child-like gentleness opened more simple truth in the knowledge of substantial good than I had ever heard in my whole life. Suffice it to say that as the importance of his subject increased, his whole being assumed a fire and intelligence I hardly ever saw equalled.

It was in vain that I labored to neutralize his reasoning, and contested step by step the propriety of his premises and the justness of his conclusions. With mildness and the most prompt decision he showed the errors of my sentiments and proved the correctness of his own. I soon found that there was more good sense in listening than by presuming to call in question the beauty and moral excellence of his convincing testimony. After becoming thoroughly acquainted with this important fact I confined myself to asking questions.

When I became completely satisfied and every objection was removed, I addressed my venerable friend in this manner:—My father, you have fully satisfied my mind. I am convinced of the truth of your testimony and am thoroughly convicted that you have kindly opened to my view the true and living way of life eternal. I henceforth subject myself to your counsel and will abide by it. I beg your prayers for my spiritual strength to increase, and I will strive honestly to learn the way of life and abide in it forever.

My aged friend replied,—To love God above all things, and our neighbor as ourself fulfills the whole requirement of both the Law and the Gospel. But we have no way to show our love to God only as we show it to our fellow man, so that finally every gospel requirement would be obeyed when we learned to do to others as we would wish them to do to us. When this important principle of moral truth is gained, all the evils of existence will be supplanted. Wars will cease, fraud and deception will be useless and the human family will dwell together as harmless lambs in their Father's fold. The promises of the prophets will be fulfilled and the long expected day of joy and gladness will spread abroad over the earth.

Have you counted the cost of the move you are making? Are you prepared to encounter the scorn and derision and even hatred of all the world. All of your friends and relatives may consider you insane. They may be disposed to wrong you in your interest and spurn you from their presence. All this you must expect and be prepared to meet, and in meeting it to stand as firm as a mountain. All this you must take into account and consider and assure yourself that you are man enough to face all of this or you had better never attempt it. You may remember this, that although you have the whole world against you, yet you will have all heaven to support you.

I answered him with deep sincerity,—If your testimony is true, and I sol-

emly believe it is, I am prepared to defy the injustice of the world, and I will obey my conscience at all risks.

He smiled approvingly and then remarkt,—Remember you must overcome the world in yourself by the “blood of the Lamb and the word of your testimony.” Remember that the blood of the Lamb is the life of the Lamb. This harmless, peaceful life you must always live, according to the example of Jesus, for he came as an example that we should follow. You are not called in bearing your testimony to “cast your pearls before swine” as this would do no good, but if you can be useful to a fellow creature by being a witness of the Truth do it fearlessly and fully. Let no man alarm nor daunt you in the discharge of this duty. If you are faithful in your life and consistent in your testimony, the God of Heaven will sustain you and will continue to protect you through all time. When you know your duty, clear and full, you must do it.

I received into my soul the last lingering splendor of his setting sun. The rays made a sure entrance, and there is no consideration within the scope of my knowledge that could prompt me to forfeit my claim to his love and blessing by acting contrary to the spirit of this divine precept. At this visit my destiny was fixt. I have never retraced my steps nor faltered in my resolution, although I have met with all I was promist, the blessings of heaven together with the persecution of friends and kindred.

On my returning home I finisht settling my business affairs, cancelled all claims and was gathered into the Lord’s vineyard, where I have resided in peace and quietness and had the satisfaction to see my family gathered to the fold of Zion.

And now, farewell, may the blessing of an indulgent heaven be ever shining on your pathway through time, and may the pleasing smiles of an approving conscience introduce you when the lamp of life is going out, into a spirit world of harmony and peace.

(To be continued.)

WHAT CONSTITUTES CIVILIZATION?

By Hamilton DeGraw.

THE gradations of human society ranging from the savage to the barbaric and upward to the so-called civilized nations, are only comparisons illustrating the truth of the evolution of man from types of life lower than any now existing. That he was created perfect and by violating the laws of that perfect life, he fell from the estate bequeathed to him through no effort of his own is absurd; for if perfection had been attained which is only comparative, retrogression would have been impossible.

Superficially observed, our question may appear absurd, but in the light of the events of the closing decade of the nineteenth century when the struggle

to break away from certain social and religious conditions transmitted from the past is nearing a climax, and the allegorical conflict between the archangel and the dragon is preparing to be enacted in human society on a scale far transcending any ever experienced, the perfect propriety of the question must be admitted.

The inventive genius of man is a powerful auxiliary to assist him in his advancement towards a true civilization if rightly used; ah, there is the rub; but if not a powerful engine used for his own destruction. The art of printing, the development of the latent forces of steam and the electric power, and the many devices by which the intellect has conquered the material world and compelled it to do homage are only a means to an end, and not the final result. To those who are enjoying the political and religious freedom of the present day, who would be willing to go back to the times of the Spanish Inquisition and consider them civilized? When we read in military reports the expression, "civilized warfare" we are led to exclaim "O consistency thou art a jewel" and the propriety of our question becomes more apparent.

That the past has transmitted to us conditions that are fixed and eternal because founded upon truth is admitted. That the so-called civilizations of to-day have attained to that development where they can claim a monopoly of the truth over the older, we deny. The one-sided development that has been going on for ages has had the tendency to make human character angular; but thanks to the more civilized methods in vogue the discordant tones are becoming less. We boast of our "modern civilization." Hear what Emerson says,—“Beware when the great God lets loose a thinker on this planet.” Then all things are at a risk. There is not a piece of science but its flank may be turned to-morrow; there is not any literary reparation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man; the thoughts of his heart, the religion of nations, the names and morals of mankind are all at the mercy of a new generalization.

The artificial gradations of human society are transmitted from the past, when physical force was the dominant factor that produced the apparent superiority over the weaker, the stronger asserting the right to rule. The term artificial is used in contradistinction of the normal faculties, the development in different individuals being widely divergent. As the intellectual and moral faculties became more developed, wealth which many times is accumulated through brute force or the ability to outwit his neighbor became the cause that produced class distinction, with the different developments of the intellectual powers, which it is the destiny of a true civilization to remove by eliminating the conditions that make it possible for these artificial barriers to exist. The question will be asked how will we proceed to remove those conditions that have existed so long that the very fiber of human life is permeated with them? By efforts being made to educate the lower types

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

MAY, 1896.

No. 5.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

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NO. 4.

I CAN well remember when the idea of the spiritual world and change from time to eternity was of all ideas the most gloomy. Dreary, cold and helpless, death looked to me as the crowning horror of existence, a fatal plunge into the unknown abyss,—the untried yawning gulf of hopeless uncertainty. Such was the influence of early and improper education and I shall ever feel thankful to that kind Providence which threw in my pathway a rational idea of God and the spirit world. By this means I have been ever since entirely released from all fear of death or the consequences of death, and looked upon God as a kind, benevolent Father, and the Spirit world as a sweet, tranquil home.

This view of the subject smoothes the asperity of feeling when called to meet the loss of friends. Let us therefore take a kind farewell of our parent, our brother or our sister for the present, confidently resting in the assurance that they are in active usefulness in a sphere precisely adapted to their condition of mind or mental development. Not dead or sleeping, but alive and in the full enjoyment of all their powers.

My circumstances in early life cast me on ground that compelled me to feel keenly, on a certain occasion, the frailty of human nature, as it exhibited itself in the actions of a Quaker preacher. I was constrained to look deeper into religion than I had intended, and was brought into a condition to examine the foundation on which my religious faith was grounded. This examin-

ation conducted sincerely, brought to my mind other views than those in which I was educated, and produced a general change in all my religious sentiments.

In order to give an idea of the revolutionary movement of mind, I must relate a little occurrence which took place soon after my removal to Ohio. I will set down "naught in malice" as I have long since outlived all its consequences so far as regards the temporal loss sustained by it, and I look upon the one who injured me, as my brother man, altho lost to honor and integrity.

When I concluded to move to Ohio, I sold my carriage and bought another of smaller size, in its stead. A few weeks after we reached Ohio, I was invited to attend a Quaker meeting. A quaint, simple, guileless looking man was also in attendance. He was a preacher and to all appearance a man of honesty and integrity. Indeed, I felt moved by his pathetic appeal, and on returning home after the meeting was surprised at the arrival of this preacher accompanied by a friend. After some general conversation I found that the object of their visit was to purchase my carriage. I did not like to dispose of it, but as—

"Poverty's cold wind and pinching rain
Beat keen and heavy on our tender years."

after some mild persuasion I consented to sell it. The preacher took the carriage and passed me the sum agreed upon and went his way. A few days later on attempting to purchase another carriage, I found to my astonishment that the money I had received from the preacher was almost worthless, being notes on a bank which had failed a few days before this date. Being thus introduced to Quaker diplomacy in money matters, I tried to force him to remunerate, but he had the advantage of me, and I could do nothing with him. "I was a stranger and he took me."

My confidence failed and my dependence on man went out forever. I was without friends in a strange country and the possibility of want of bread staring me in the face. I became wreckless to everything serious and devoted my time and talents to making money. I pursued this course for two or three years until the writings of Swedenborg forcibly arrested my attention. My mind was held and caused to reflect seriously. My downward career was sensibly checked.

His clear and beautiful expositions of Scripture, his moving "memorable relations" with his luminous and consistent idea of God, and the vivid and living view of the spiritual world, all struck me as true and reliable, and from this spiritual shock I have never recovered. All taste for my former life vanished and became in my estimation as dross and mental folly, to say the least.

I became comparatively thoughtful and a marked change came over me. I examined the doctrines of every religious sect within the compass of my

knowledge, and sought dilligently for the truth. In the progress of this search a measure of light broke upon my understanding and enabled me in some degree to comprehend the standing of the professing world.

In seeking to be instructed by their priests and enlightened by their preachers, a similar fate awaited me as came to the lot of Rasselas when he inquired for knowledge of the insane philosopher, for I found to my sorrow, the more I listened to their inconsistent notions the less I knew. Their irrational dogmas cast no light on a spiritual existence, afforded no rational explanation of man's final destiny. Their ideas of a future state were vague and inconclusive and finally they offered me no ground for establishing in my soul a rational faith in Christianity according to their views. Few possessed a full and unwavering confidence in the hope of immortality,

Instead of a sound faith in regard to Christianity, the most important of all subjects, I found a stupid kind of traditional hope,—to-day strong, to-morrow doubtful. The popular religion of the day was a genteel, dressed up thing, which it was unfashionable not to possess or in which not to have an interest. The heavens of this popular religion were dark and gloomy. Creeds and confessions of faith are the mouldy and withered monuments of an age of bigotry and ignorance.

Man in his original standing is a noble and dignified being, but he is now found the willing slave of sensuality, as his passions are leading him into all manner of folly. Under the influence of these imperious masters he thinks feebly and acts as though paralyzed. He trembles at the thought of death, and his dying hope is to escape the vengeance of an angry God. This is a true outline of the fact, as it commonly exists under the character of religion, among the mass of mankind and such it must continue to be until the light of eternal truth enables them to perceive purer ideas of God and his providence.

When the time comes for them to be enlightened, they will be led to the fountains of living waters where the soul may drink and be filled, and made to rest in quietness and assurance forever. Made to know that it belongs to the family of Christ and has entered through the gate into the city, and is no longer a stranger but a fellow citizen of the household of God.

We know that our friends who are gone from among us are still existing in a beautiful spirit world of which this earthly home is but a faint representative. Existing not in intangible and floating vapors, but in real, substantial human forms to be seen and conversed with in freedom and ease. Possessing every faculty for thought and reflection which they ever did, and greatly improved in all that can render human society pleasing.

These ideas in our minds are indeed fixed facts, established and indubitably proven to our full and perfect satisfaction. Our acquaintance with that world of beauty, and our just apprehension of the true relation existing between our world and that, constitutes in no small degree, the joy and happi-

ness of our present probationary state and opens a wide field of rational delight to animate and enliven us on our checkered journey through the wilderness of Time.

This view of the subject, with a contrite spirit and a conduct consistent with all the requirements of known duty, disarms death of its sting and robs the grave of its victory. It opens to the soul the bright gleamings of the brilliant light of its future home, and the tranquil peace and increasing joys which must flow from congenial associations and harmonious social organizations. Think for a moment how the pain of separation must be modified with a view of facts as above stated, before the mind; how the rough edges of existence and the cruel asperity of disappointment sink into comparative trifles when calmly contemplated from this point of view.

When we consider our faith in all its immense variety of bearing, we are lost in thankfulness to a kind, benevolent Father, solicitous for our good and can only give the most willing obedience to the requisitions of duty, and in a humble reception of the many proofs of his kindness and mercy.

From the clouds of gloom and darkness we are now free, and forever free, and our mental horizon is bounded only by the unlimited sphere of boundless good, and our spirits invigorated by the open, bright and exhaustless fields of infinite progression. An everlasting approximation toward this divine fountain of good, which finds full exercise in the duties of active benevolence and the virtues which ennoble the human soul.

(To be continued.)

BELIEF V. S. INTELLIGENT FAITH.

By Alonzo G. Hollister.

REV. JOHN CUMMINGS, in his "Last Warning Cry," p. 219, says "For six thousand years the hope of perfect happiness has burned in human hearts, like a lamp in a gloomy sepulchre, only to be extinguished, to be relighted and to be extinguished again. I look for no perfect happiness in this world. If any man thinks he sees it in the distance, he may depend it is but the mirage in the desert, which deceives. * * * I have no hope of perfect holiness in this life. * * * I believe in it as a future attainment. To strive for it is our duty. Be ye holy for I am holy! The expectation that you will ever attain to it upon earth in this economy, is to expect that you will be as gods, and that you will cease to be men."

"To the very last pulse in your being, or beat of your heart, you will be constrained to feel 'O wretched man that I am. There is a law in my members warring against the law of my spirit, so that the good I would do, I do not, and the evil I would not do, that I do!' Ascetics have fasted, monks have worn sackcloth, nuns have surrounded their bodies with spikes and needles and pins and thorns, and all have tried by mortifying the flesh to

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

JUNE, 1896.

No. 6.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 5.

IN our estimation, it is indeed marvelous and in truth passing strange that minds enlightened by the illumination of science, by the experience of age, and all the immense mass of information to be obtained from books in the middle of the nineteenth century should not see the signs of the times, when it seems as if everything on earth and in heaven proclaims the fact that light is bursting from the Spirit world in almost a perpetual blaze.

We insist upon it that intelligent men of the age examine and judge for themselves. If they look over the state of the world since the middle of the last century, they will find in this examination a wonderful and astonishing era in the world's calendar. A movement revolutionizing the whole social, moral and religious world, upheaved in the aggregate and staggering under combined effects of the moving phalanx still going on. Now to what cause is this universal movement to be ascribed?

Notice the stir almost simultaneous through the moral and religious world in regard to intemperance, the testimony against it springing up in Europe and America, spreading far and wide through all orders, sects and denominations. Observe the exertions of manly and liberal minds on the subject of slavery; with what a noble and dignified front they have breasted the appalling wrath of almost half a nation battling against them.

The combined darkness of ignorance, interest and obstinacy arrayed against the majesty of human rights and human liberty in all the slave-holding states, and in thousands of the free states whose narrow and sordid spir-

its are interested in perpetuating the evil. See the influence of a few quiet unassuming men on the important subject of war. Half of the civilized world are now convinced of its impropriety and converted to the sentiment of peace, and many who are still under the influence of ancient prejudices in its favor are standing up boldly in defense of peace principles.

See also the humane influence exerted in many states, and in some of them almost in every county, to benefit the condition of the helpless, poor and aged, instead of selling them every year to be kept and maintained by the lowest bidder. They are now provided for at the expense of the government, and generally are treated as human beings, worthy of commiseration.

The invention of the steam engine and its application to the various purposes of life; carrying commerce almost to the farthest verge of the green earth; spinning our cotton; drawing water for mechanical purposes; printing thousands and thousands of books, papers and pamphlets; reaping grain; mowing and raking hay, etc., etc. Lastly, time and space almost annihilated by the telegraphic wires. But how is it that within the short space of eighty or ninety years the minds of men should so universally revolt at the idea of the civil and ecclesiastical tyranny to which they used so quietly and tamely to submit. Whence has been derived the astonishing acuteness and intellectual sagacity by which these surprising inventions have been produced and from what source has been derived the almost universally received feeling which now exists among men of learning in regard to the propriety of a social compact of human interests as may be seen in the many attempts to institute communities and connected associations.

I can not doubt that all this mighty revolution in mind, all these salutary and glorious improvements in the civil, moral and intellectual world have been produced by the infusion of light from the Spirit world into the minds of men fitted and prepared, by the hand of Providence, for the reception and elucidation of these revelations for the good of the human family.

From the hour in which the unwearied mind of Columbus found no rest, until it was wafted by the winds to America, and brought to view a new world, a spiritual influence from the upper world was constantly urging him on and on until the end was answered and the grand object in view was fully attained.

And all along down through the annals of time, while the master spirits of the intellectual powers of mind were exhibited in that constellation of great men who flourished in the seventeenth and eighteenth centuries. It was from the foundation thus laid by these pioneers in human progress, as the human mind was just emerging out of the long, dark night of apostacy, that the germ of civil liberty had its rise, and finally terminated in establishing permanent principles under the constitution of the United States.

(To be continued.)

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

JULY, 1896.

No. 7.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

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THE Washingtons, Jeffersons, Adams and Hancocks, and all those worthy and honorable men drank deeply from the fountain of this inspiration, and were influenced by the same army of spirits until they were enabled to do the will of God by establishing the first chapter of the rights of man, and liberty of conscience followed as an unavoidable result.

These important principles being settled on a firm basis, opened the way for minds of a peculiar bent to pursue the quiet tenor of their way unmolested by the tyranny of government, and had nothing to fear but the ignorance and avarice of their cotemporaries. Every important invention from a pinhead to the magnetic telegraph owes its origin to the kind assistance and patient labors of an invisible spiritual agency, to whose constant care and active exertions all these grand improvements and invaluable additions to human prosperity and happiness are indebted as much as to the human agency used by them in introducing the blessings enumerated to our immediate use.

This lower world being but the world of effects, and all causation having its origin in the Spirit world, as a world of causes, those immense improvements and many salutary changes in the moral and civil world are but patterns which are stamped on the minds of men, and then reproduced in material forms as representations of the beauty, perfection and usefulness of the substantial creations of that beautiful and splendid world of which this comparatively dark, mundane sphere is but an obscure shadow.

To the natural man the Spirit world is a world of shadows, and the natural world, or material world round about him appears to be substantial. The truth is, the spiritual world is alone substantial and the natural world sustains a relation to it somewhat like the shadow of a tree to the tree itself.

The tree is material and the shadow a mere imponderable representation. It is known that the natural body is the shadow only of the spiritual man and that his spirit is the real substantial man. The body of itself is dead only as the living substantial spirit animates it, and gives it life and action. This is understood by the fact that when he puts off his mortal body, his spirit lays it away or leaves it as we put away a worn out garment.

Just so the whole Spirit world in relation to the natural, the one is material and perishable, the other substantial and durable, and when the man leaves the body, he leaves nothing but the body. Every spiritual faculty and sense with which his natural only corresponded, are taken with him and serve his purpose in his new and more perfect home. For instance his natural eye is now dim and sightless, the organ through which his spiritual eye conveyed true knowledge to his mind, and the substantial spiritual eye now looks out again in its proper order on a beautiful spirit, and substantial world where again he finds a charming view of mountains, rivers, forests and fields with hill and dale, and all the delight derived from an enlivening, stimulating prospect of which in this world he had seen the outlines in a lively shadow.

He finds now that his whole life had been spent in a world of shadows and that he has just reached a world of pleasing realities. His former friends are before him, clothed in the habiliments of spiritual life, the veritable and substantial entities identified,—the very essence of the parents he obeyed, the Brethren and Sisters with whom he lived in his childhood and youth and the friends whose company he had enjoyed in his more mature manhood.

Such are the views which my mind entertains of a future existence, and such are the views which first drew my attention to the Society of Believers. The spiritualism that is abroad in the world is doing much good. It is destroying the influence of a mercenary and aspiring priesthood, but the mediums often suffer and are often deceived by evil and designing spirits. And of the value of the communications both the mediums and their attendants are equally ignorant for want of experience, not having learned to discriminate between truth and error, between reliable and unreliable statements.

(The end.)

PROVIDENCE ordains storms, disasters, hostilities, suffering; and the great question whether we shall live to any purpose or not, whether we shall grow strong in mind and heart, or be weak and pitiable, depends on our use of these adverse circumstances. Outward evils are designed to school our passions and rouse our faculties and virtues into intense activity.